SURAH OF AL-HAQQA

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SURAH OF AL-HAQQA

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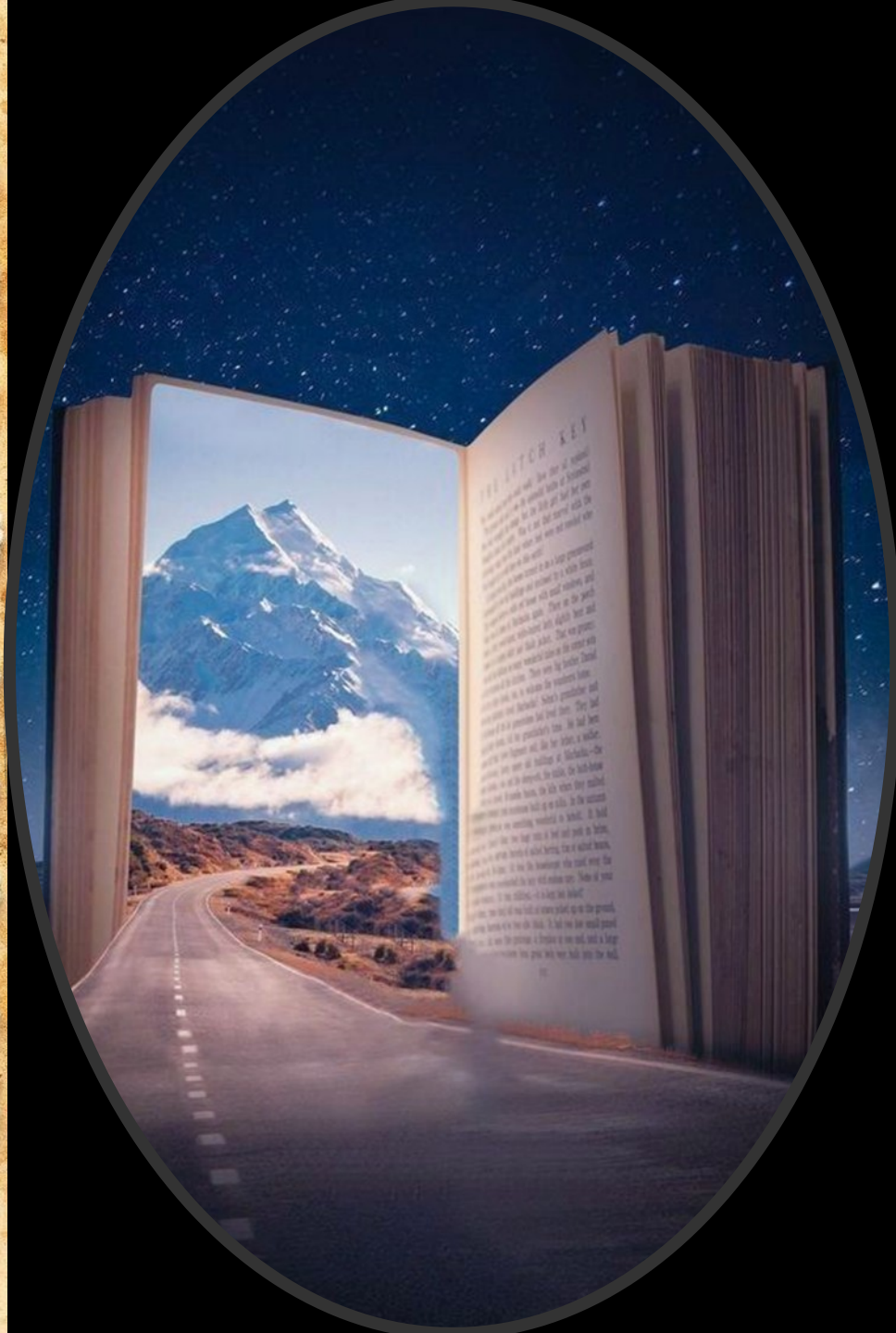
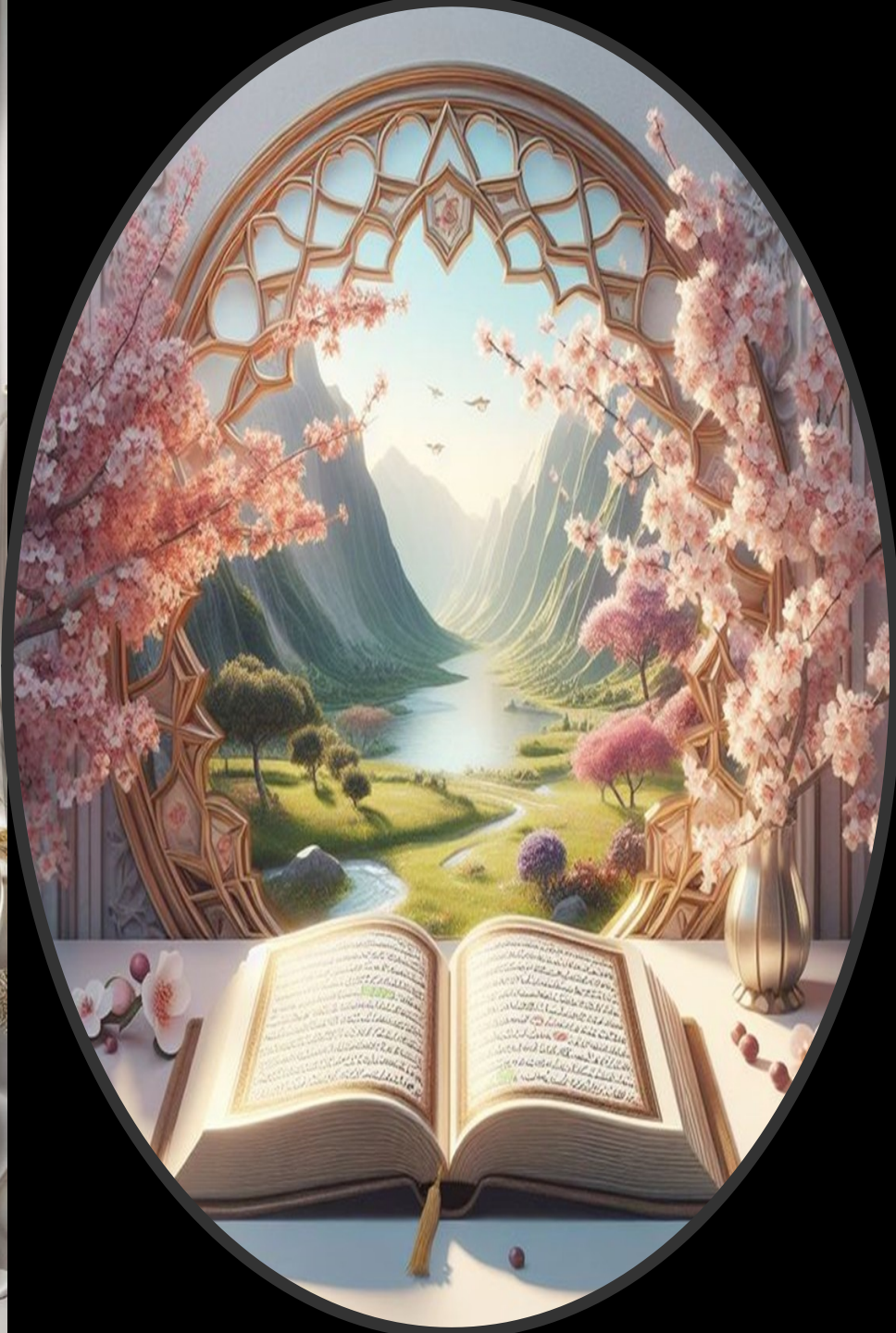


THE REFERENCES

1. Surah Introduction, Revelation, Background, Summary and Ayah Themes | Alim
2. #Seerah : Umar (r) and surah al-haqqah - thoughts from a dream
3. Surah Al-Haqqah - 1-52 - Quran.co

THE BACKGROUND



Period of Revelation[1]

This Surah was revealed at Makkah at the time when opposition to the Prophet (pbuh) had started but had not yet become tyrannical.

Major Issues, Divine Laws and Guidance[1]

- Description of the Day of Resurrection and the Day of Judgement.
- Righteous people and their reward.
- Sinful people and their punishment.
- Al-Qur'an is the word of Allah and not of the Prophet, and that it is a reminder for those who fear Allah (God).

Theme1

The first section is about the Hereafter and the second about the Qur'an being a revelation from Allah and the Prophet being a true Rasool of Allah. The first section opens with the assertion that the coming of the Resurrection and the occurrence of the Hereafter is a truth which has to inevitably take place. The real object why Allah has destined a second life for mankind after the present worldly life is described depicting a scene from the Day of Judgement when all men shall appear in the court of their Rabb where no secret of theirs shall remain hidden and each man's record will be placed in his hand.

Those who spent their lives in the world with the realization that one day they would have to render an account of their deeds before their Rabb, and who had worked righteously in the world and provided beforehand for their well being in the Hereafter, will rejoice when they see that they have been acquitted and blessed with the eternal bliss of paradise. On the contrary, those who neither recognized the rights of Allah, nor discharged the rights of men, will have no one to save them from the punishment of Allah, and they will be cast into hell.

In the second section the disbelievers of Makkah are addressed and told: "You think this Qur'an is the word of a poet or soothsayer, whereas it is a Revelation sent down by Allah, which is being presented by His noble Rasool. The Rasool by himself has no power to add or delete a word in it. If he forges something of his own composition into it, We will cut off his jugular vein."

thoughts from a dream2

Umar ibn al-Khattab (r) had a few "close encounters" with Islam before he became a Muslim. He says that one day he was near the Kaaba when the Prophet (saw) walked by. By this time Umar (r) was well aware of the situation in Mecca (regarding Islam) .

Umar (r) says that the Prophet came and stood in front of the Kaaba, in between the Rukn-al-Yamani ("The Yemeni Corner") and Al-Hajr al-Aswad ("The Black Stone"). Standing in that direction allowed the Prophet (saw) to pray not only towards the Kaaba, but also towards Masjid al-Aqsa - this was his method of combining the two Qiblas. [Note: At this time, the Prophet (saw) was able to pray openly, in public, because he had a certain amount of protection from his uncle Abu Talib. Abu Talib still commanded enough respect in Mecca to protect the Prophet (saw).]

So Umar (r) says that the Prophet (saw) started to pray and he (Umar) wondered to himself about all the fuss surrounding the Prophet (saw) and Islam. Umar (r) was the diplomat of Quraysh and a very intelligent man so he decided to go listen to what the Prophet (saw) had to say. So he walked up behind the Prophet (saw), close enough to hear what he was reciting and the Prophet (saw) was reciting Surah Al-Haqqah (#69).

Umar (r) says that he was completely gripped and kept listening. He says that these words had a very powerful effect on him but he also says, at the same time, that he was stubborn and arrogant so he talked himself out of it. He says that he thought to himself, "this man [the Prophet (saw)] is a really talented poet" but that as soon as he thought this, the Prophet (saw) recited this ayah: "And it is not the word of a poet; little is it that you believe (69:41)."

Umar (r) says that the second he heard this, he was caught off guard – it was like having the wind knocked out of him and he was wondering how the Prophet (saw) knew what he was thinking. Umar (r) says that his next thought was, “Well then he must be a sorcerer, or a magician, or a soothsayer.” He says that the Prophet (saw) then recited this ayah: “Nor the word of a soothsayer; little is it that you mind (69:42).” Umar (r) says that after hearing this ayah, he was completely floored. The Prophet (saw) continued reciting Surah Al-Haqqah:

“It is a revelation from the Lord of the worlds.

And if he [the Prophet (saw)] had fabricated against Us some of the sayings,

We would certainly have seized him by the right hand,

Then We would certainly have cut off his aorta.

And not one of you could have withheld Us from him.

And most surely We know that some of you are rejecters.

And most surely it is the true certainty

Therefore – glorify the name of your Lord, the Great (69:43-52).”

Umar (r) says that this end part of Surah Al-Haqqah literally broke him down spiritually, mentally, and emotionally and that he walked away completely bewildered. He says though, that he tried to forget this experience and didn’t accept Islam but eventually as we know, he would have another encounter with the Qur’an and then he would accept Islam.

THE AYAT IN DETAILS3

ٱلْحَآقَّةُ ١

The Inevitable Hour!

What is the Inevitable Hour?

وَمَآ أَدۡرَىٰكَ مَا ٱلۡحَآقَّةُ ٣

And what will make you realize what the Inevitable Hour is?

الْحَاقَّةُ ﴿١﴾ مَا الْحَاقَّةُ ﴿٢﴾ وَمَا أَدْرَاكَ مَا الْحَاقَّةُ ﴿٣﴾ كَذَّبَتْ ثَمُودُ وَعَادٌ
بِالْقَارِعَةِ ﴿٤﴾ فَأَمَّا ثَمُودُ فَأُهْلِكُوا بِالطَّاغِيَةِ ﴿٥﴾ وَأَمَّا عَادٌ فَأُهْلِكُوا بِرِيحٍ

Both Thamûd and ’Âd denied the Striking Disaster.[1]

Footnote - 1

The Striking Disaster is another name for the Day of Judgment.

فَأَمَّا ثَمُودُ فَأُهْلِكُوا۟ بِٱلطَّاغِيَةِ ۝٥

As for Thamûd, they were destroyed by an overwhelming blast.

بِٱلْقَارِعَةِ ﴿٤﴾ فَأَمَّا ثَمُودُ فَأُهْلِكُوا۟ بِٱلطَّاغِيَةِ ﴿٥﴾ وَأَمَّا عَادٌ فَأُهْلِكُوا۟ بِرِيحٍ
صَرْصَرٍ عَاتِيَةٍ ﴿٦﴾ سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَٰنِيَةَ أَيَّامٍ حُسُومًا فَتَرَى

And as for ’Âd, they were destroyed by a furious, bitter wind

صَرْصَرٍ عَاتِيَةٍ ﴿٦﴾ سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَٰنِيَةَ أَيَّامٍ حُسُومًا ۖ فَتَرَى
ٱلْقَوْمَ فِيهَا صَرْعَىٰ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ ﴿٧﴾ فَهَلْ تَرَىٰ لَهُم مِّنۢ بَاقِيَةٍ ﴿٨﴾

which Allah unleashed on them non-stop for seven nights and eight days, so that you would have seen its people lying dead like trunks of uprooted palm trees.

فَهَلْ تَرَىٰ لَهُم مِّنۢ بَاقِيَةٍ ٨

Do you see any of them left alive?

وَجَآءَ فِرْعَوْنُ وَمَن قَبْلَهُۥ وَٱلْمُؤْتَفِكَٰتُ بِٱلْخَاطِئَةِ ٩

Also, Pharaoh and those before him, and the people of the overturned cities of Lot indulged in sin,

وَجَآءَ فِرْعَوْنُ وَمَن قَبْلَهُۥ وَٱلْمُؤْتَفِكَٰتُ بِٱلْخَاطِئَةِ ﴿٩﴾ فَعَصَوْا۟ رَسُولَ
رَبِّهِمْ فَأَخَذَهُمْ أَخْذَةً رَّابِيَةً ﴿١٠﴾ إِنَّا لَمَّا طَغَا ٱلْمَآءُ حَمَلْنَٰكُمْ فِى ٱلْجَارِيَةِ

each disobeying their Lord’s messenger, so He seized them with a crushing grip.

﴿١٠﴾ إِنَّا لَمَّا طَغَا ٱلْمَآءُ حَمَلْنَٰكُمْ فِى ٱلْجَارِيَةِ

Indeed, when the floodwater had overflowed, We carried you[1] in the floating Ark ﷺ with Noah ﷺ,

Footnote - 1

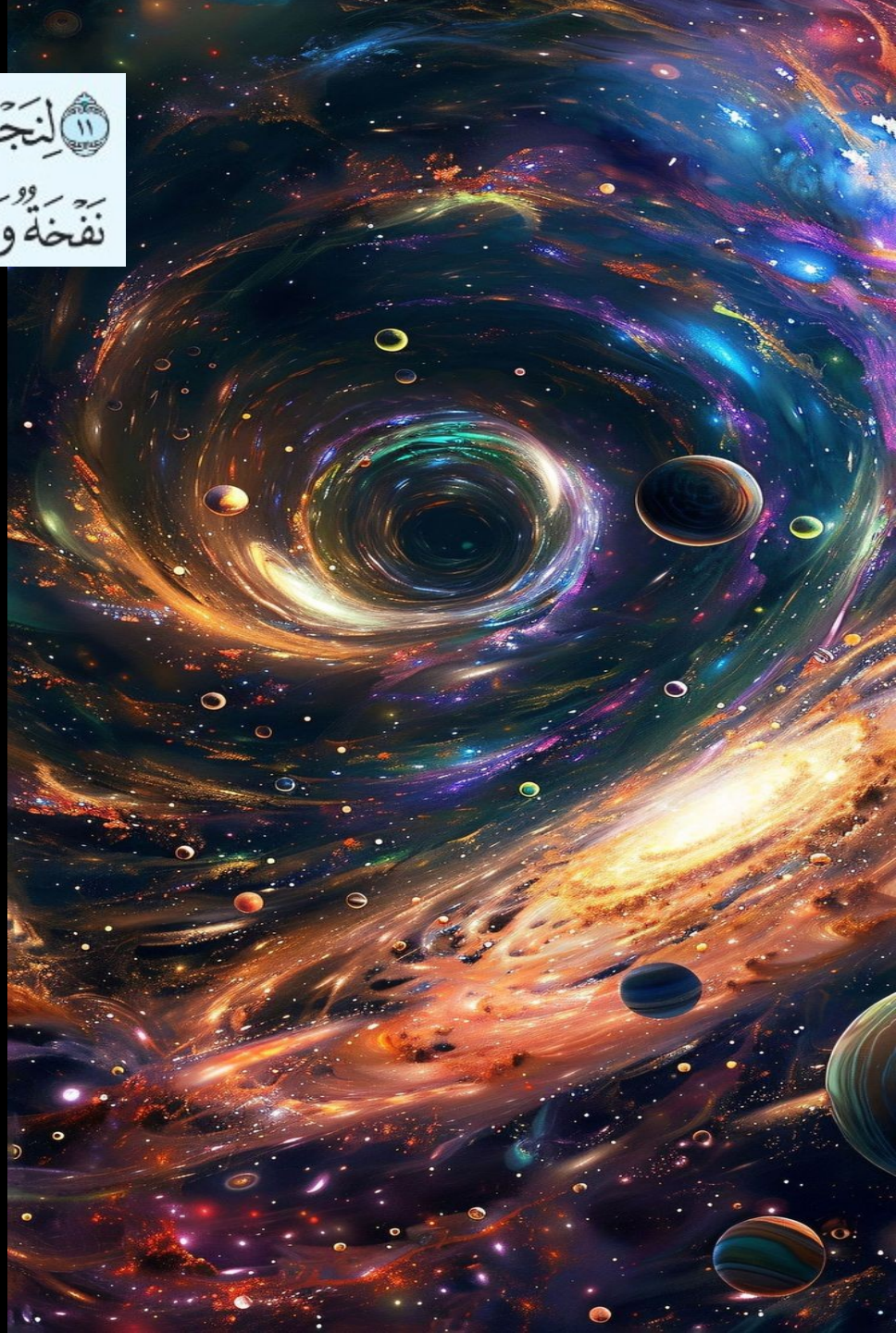
i.e., your ancestors.

لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيَهَآ أُذُنٌ وَاعِيَةٌ ﴿١٢﴾ ﴿١١﴾

so that We may make this a reminder to you, and that attentive ears may grasp it.

١١ لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيَهَآ أُذُنٌ وَٰعِيَةٌ ١٢ فَإِذَا نُفِخَ فِى ٱلصُّورِ
نَفْخَةٌ وَٰحِدَةٌ ١٣ وَحُمِلَتِ ٱلْأَرْضُ وَٱلْجِبَالُ فَدُكَّتَا دَكَّةً وَٰحِدَةً ١٤

At last, when the Trumpet will be blown with one blast,



وَحُمِلَتِ ٱلْأَرْضُ وَٱلْجِبَالُ فَدُكَّتَا دَكَّةً وَٰحِدَةً ﴿١٤﴾

and the earth
and mountains
will be lifted up
and crushed
with one blow,

فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ ﴿١٥﴾

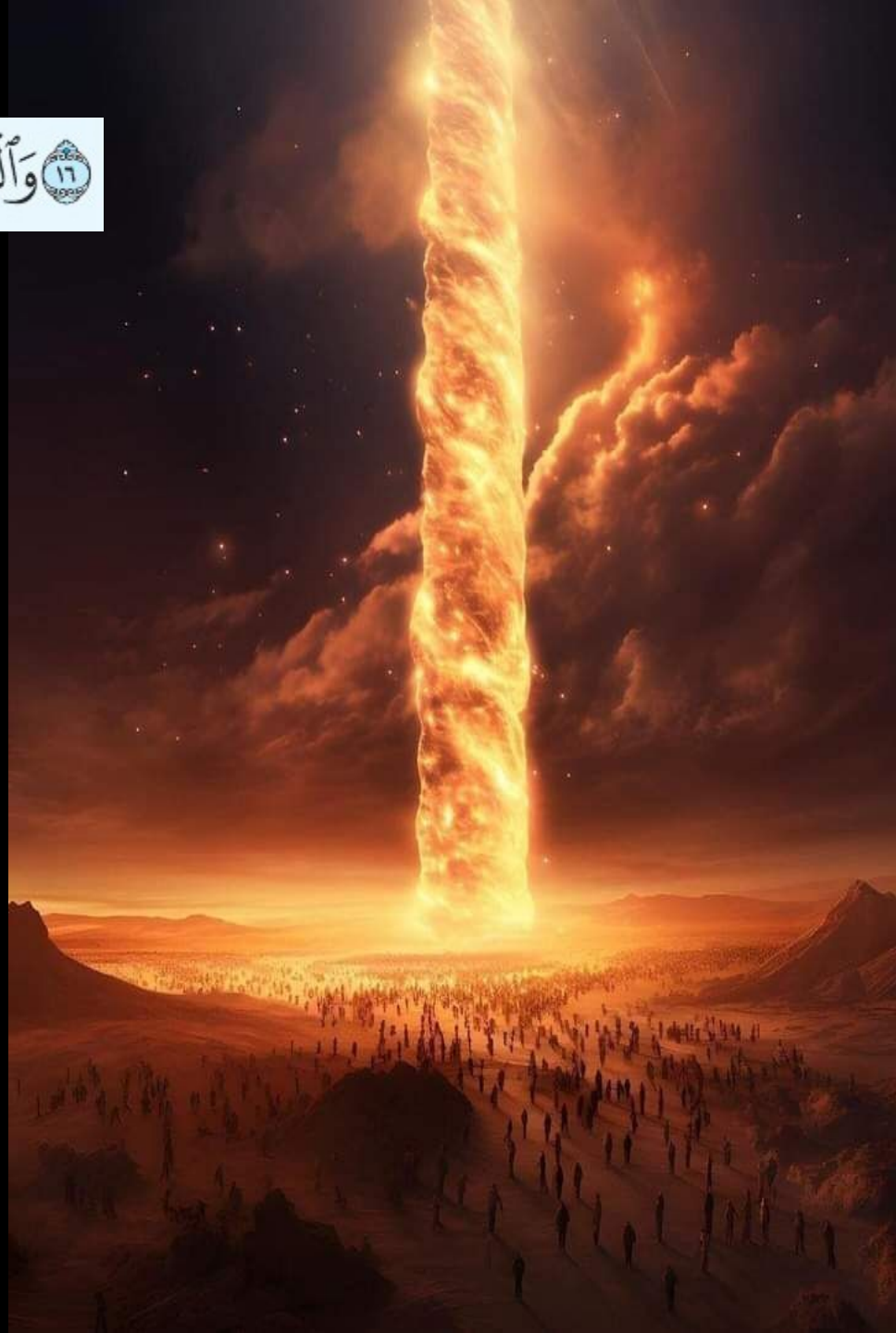
on that Day
the Inevitable
Event will
have come to
pass.

١٥ وَٱنشَقَّتِ ٱلسَّمَآءُ فَهِيَ يَوۡمَئِذٖ وَاهِيَةٞ

The sky will then be so torn that it will be frail,

وَٱلْمَلَكُ عَلَىٰٓ أَرْجَآئِهَا ۚ وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَٰنِيَةٌ ﴿١٦﴾

with the angels on its sides. On that Day eight mighty angels will bear the Throne of your Lord above them.



يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَىٰ مِنكُمْ خَافِيَةٌ ﴿١٨﴾ ﴿١٧﴾

You will then be presented before Him for judgment, and none of your secrets will stay hidden.

يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَىٰ مِنكُمْ خَافِيَةٌ ﴿١٨﴾ فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ
بِيَمِينِهِ فَيَقُولُ هَاؤُمُ اقْرَءُوا كِتَابِيَهْ ﴿١٩﴾ إِنِّي ظَنَنتُ أَنِّي مُلَاقٍ حِسَابِيَهْ

As for those given their records in their right hand, they will cry happily, “Here everyone! Read my record!

﴿١٩﴾ إِنِّي ظَنَنتُ أَنِّي مُلَاقٍ حِسَابِيَهْ

I surely knew I would face my reckoning.”

فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ ﴿٢١﴾

They will be in
a life of bliss,

فِي جَنَّةٍ عَالِيَةٍ ﴿٢٢﴾

in an elevated Garden,

قُطُوفُهَا دَانِيَةٌ ﴿٢٣﴾

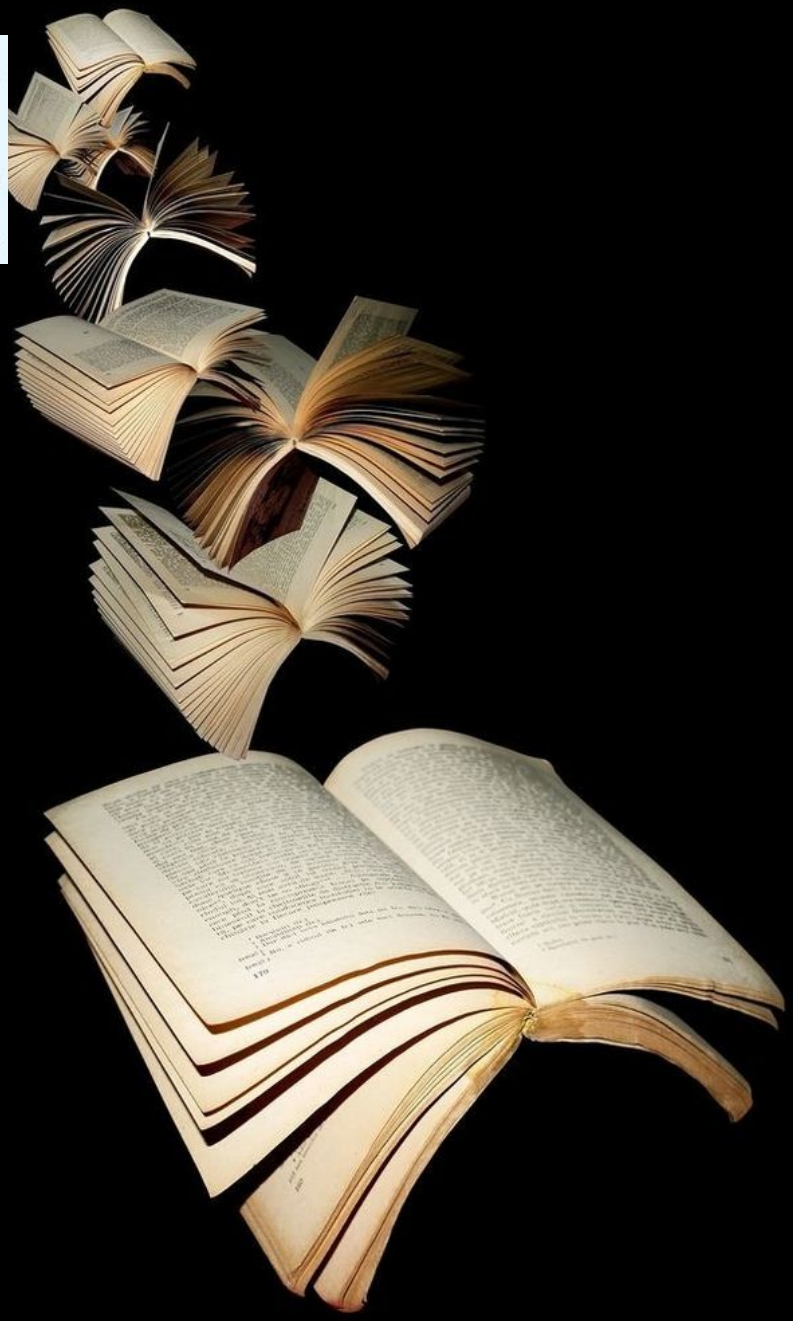
whose fruit
will hang
within
reach.

كُلُوا۟ وَٱشْرَبُوا۟ هَنِيٓـًٔۢا بِمَآ أَسْلَفْتُمْ فِى ٱلْأَيَّامِ ٱلْخَالِيَةِ ﴿٢٤﴾

They will be told, “Eat and drink joyfully for what you did in the days gone by.”

كُلُوا۟ وَٱشْرَبُوا۟ هَنِيٓـًٔۢا بِمَآ أَسْلَفْتُمْ فِى ٱلْأَيَّامِ ٱلْخَالِيَةِ ﴿٢٤﴾ وَأَمَّا مَنْ أُوتِىَ
كِتَٰبَهُۥ بِشِمَالِهِۦ فَيَقُولُ يَٰلَيْتَنِى لَمْ أُوتَ كِتَٰبِيَهْ ﴿٢٥﴾ وَلَمْ أَدْرِ مَا حِسَابِيَهْ

And as for those given their record in their left hand, they will cry bitterly, “I wish I had not been given my record,



وَلَمْ أَدْرِ مَا حِسَابِيَهْ ﴿٢٥﴾

nor known
anything of
my reckoning!

يَٰلَيۡتَهَا كَانَتِ ٱلۡقَاضِيَةَ ٢٧

I wish death was the end!

مَآ أَغۡنَىٰ عَنِّي مَالِيَهۡۜ ٢٨

My wealth has not benefited me!

هَلَكَ عَنِّي سُلْطَانِيَهْ ٢٨

My authority has been stripped from me.”

خُذُوهُ فَغُلُّوهُ ٣٠ ٢٩

It will be said, “Seize and shackle them,

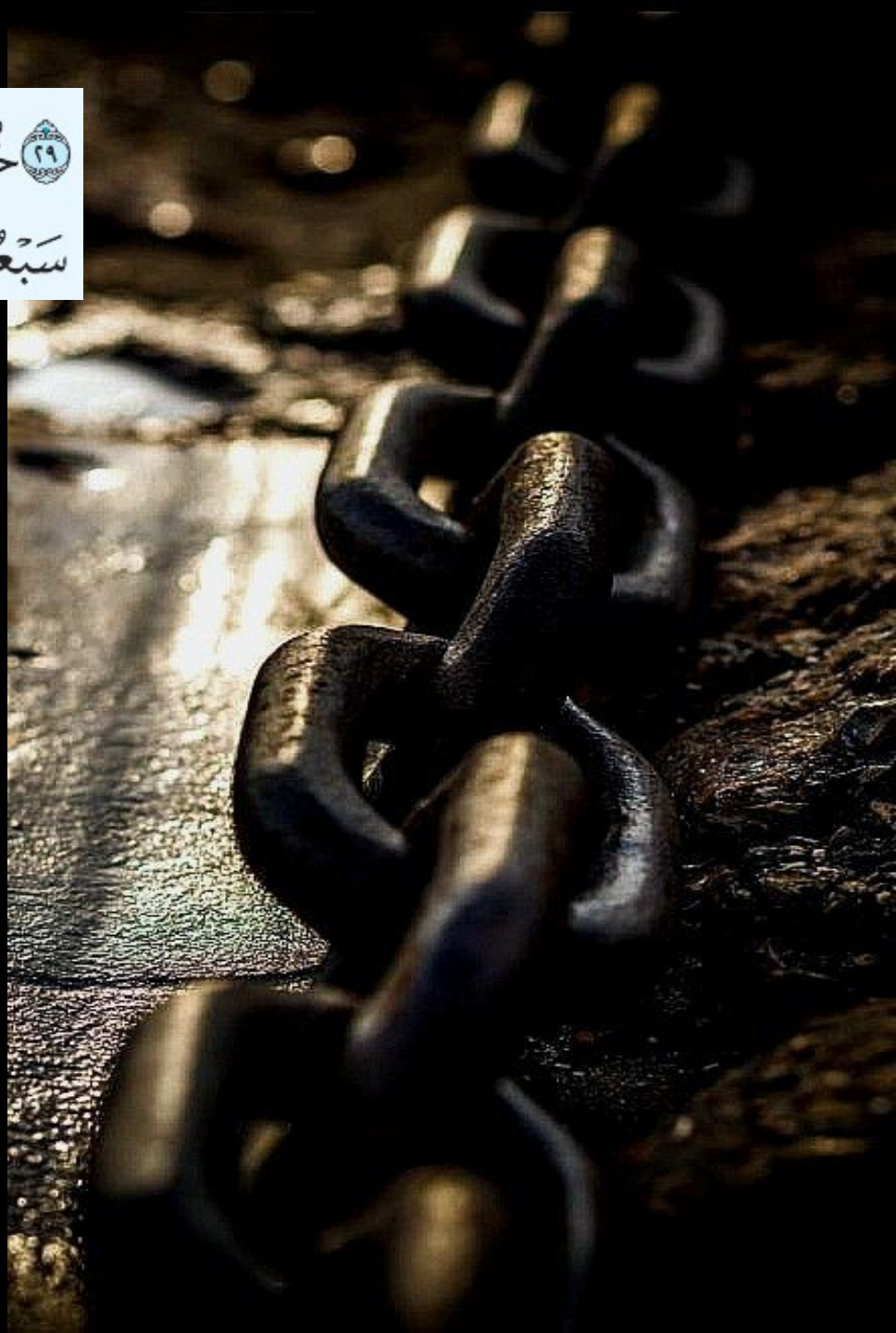
ثُمَّ ٱلْجَحِيمَ صَلُّوهُ ﴿٣١﴾

then burn
them in Hell,

خُذُوهُ فَغُلُّوهُ ﴿٣٠﴾ ثُمَّ الْجَحِيمَ صَلُّوهُ ﴿٣١﴾ ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا

سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ ﴿٣٢﴾ إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ ﴿٣٣﴾

then tie them up with chains seventy arms long.



إِنَّهُۥ كَانَ لَا يُؤْمِنُ بِٱللَّهِ ٱلْعَظِيمِ ﴿٣٣﴾

For they never had faith in Allah, the Greatest,

وَلَا يَحُضُّ عَلَىٰ طَعَامِ ٱلْمِسْكِينِ ﴿٣٤﴾

nor encouraged the feeding of the poor.

فَلَيْسَ لَهُ ٱلْيَوْمَ هَٰهُنَا حَمِيمٌ ﴿٣٥﴾

So this Day they will have no close friend here,

وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينٍ ﴿٣٦﴾

nor any food
except
□oozing□ pus,

لَّا يَأۡكُلُهُۥٓ إِلَّا ٱلۡخَٰطِـُٔونَ ٣٧

which none will eat except the evildoers.”

وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينٍ ﴿٣٦﴾ لَّا يَأْكُلُهُۥٓ إِلَّا ٱلْخَٰطِـُٔونَ ﴿٣٧﴾ فَلَآ أُقْسِمُ

بِمَا تُبْصِرُونَ ﴿٣٨﴾ وَمَا لَا تُبْصِرُونَ ﴿٣٩﴾ إِنَّهُۥ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿٤٠﴾ وَمَا هُوَ

Now, I do swear
by whatever
you see,

وَمَا لَا تُبْصِرُونَ ﴿٣٩﴾

and whatever you cannot see!

إِنَّهُۥ لَقَوۡلُ رَسُولٖ كَرِيمٖ ٤٠

Indeed, this Quran is the recitation of a noble Messenger.

بِمَا تُبْصِرُونَ ﴿٣٨﴾ وَمَا لَا تُبْصِرُونَ ﴿٣٩﴾ إِنَّهُۥ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿٤٠﴾ وَمَا هُوَ
بِقَوْلِ شَاعِرٍ ۚ قَلِيلًا مَّا تُؤْمِنُونَ ﴿٤١﴾ وَلَا بِقَوْلِ كَاهِنٍ ۚ قَلِيلًا مَّا تَذَكَّرُونَ

It is not the prose of a poet as you claim, yet you hardly have any faith.

﴿٤١﴾ وَلَا بِقَوۡلِ كَاهِنٖۚ قَلِيلٗا مَّا تَذَكَّرُونَ

Nor is it the mumbling of a fortune-teller, yet you are hardly mindful.

تَنزِيلٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ ﴿٤٣﴾

It is a revelation from the Lord of all worlds.

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ ٱلْأَقَاوِيلِ ﴿٤٤﴾

Had the Messenger made up something in Our Name,

لَأَخَذْنَا مِنْهُ بِٱلْيَمِينِ ﴿٤٥﴾

We would have certainly seized him by his right hand,

ثُمَّ لَقَطَعۡنَا مِنۡهُ ٱلۡوَتِينَ ﴿٤٦﴾

then severed
his aorta,

لَأَخَذْنَا مِنْهُ بِٱلْيَمِينِ ﴿٤٥﴾ ثُمَّ لَقَطَعْنَا مِنْهُ ٱلْوَتِينَ ﴿٤٦﴾ فَمَا مِنكُم
مِّنْ أَحَدٍ عَنْهُ حَٰجِزِينَ ﴿٤٧﴾ وَإِنَّهُۥ لَتَذْكِرَةٌ لِّلْمُتَّقِينَ ﴿٤٨﴾ وَإِنَّا

and none of you could have shielded him from Us!

وَإِنَّهُۥ لَتَذۡكِرَةٞ لِّلۡمُتَّقِينَ ٤٨

Indeed, this Quran is a reminder to those mindful of Allah.

مِّنْ أَحَدٍ عَنْهُ حَٰجِزِينَ ﴿٤٧﴾ وَإِنَّهُۥ لَتَذْكِرَةٌ لِّلْمُتَّقِينَ ﴿٤٨﴾ وَإِنَّا
لَنَعْلَمُ أَنَّ مِنكُم مُّكَذِّبِينَ ﴿٤٩﴾ وَإِنَّهُۥ لَحَسْرَةٌ عَلَى ٱلْكَٰفِرِينَ

And We certainly know that some of you will persist in denial,

وَإِنَّهُۥ لَحَسۡرَةٌ عَلَى ٱلۡكَٰفِرِينَ ٤٩

and it will surely be a source of regret for the disbelievers.

وَإِنَّهُۥ لَحَقُّ ٱلْيَقِينِ ٥١

And indeed, this Quran is the absolute truth.

فَسَبِّحْ بِٱسْمِ رَبِّكَ ٱلْعَظِيمِ ﴿٥٢﴾

So glorify the Name of your Lord, the Greatest.

EXERCISES

1. Remembering (Literal Thinking)

1. What does "Al-Haqqah" mean, and what event does it refer to?
2. Which past nations are mentioned in the Surah, and what were their punishments?

2. Understanding (Comprehension)

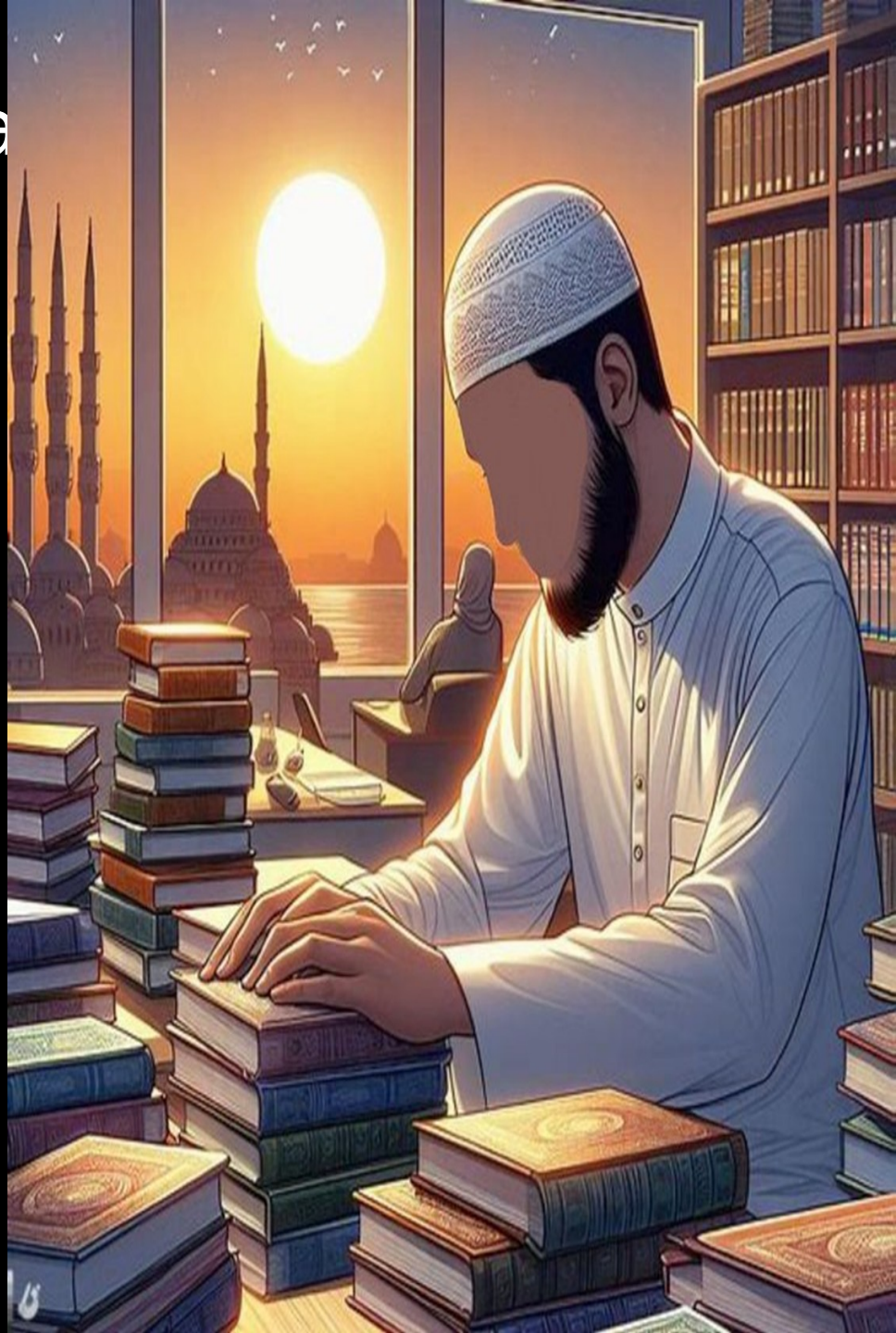
1. Why is the Day of Judgment called "The Inevitable Reality" in this Surah?
2. How does the Surah describe the difference between those who receive their record in their right hand and those who receive it in their left hand?

3. Applying

1. How can you apply the lessons of accountability from Surah Al-Haqqah to your school or personal life?
2. What changes could you make in your daily habits after reflecting on the descriptions of the Day of Judgment in this Surah?

4. Analyzing (Inferentia Thinking)

1. What do the punishments of the nations of Aad, Thamud, and Pharaoh tell us about Allah's justice and mercy?
2. Why do you think Allah uses such vivid imagery and powerful descriptions in this Surah?



5. Evaluating (Critical Thinking)

1. How does Surah Al-Haqqah help teenagers understand the importance of preparing for the Hereafter?
2. Do you think fear of accountability is a strong motivator for improving one’s behavior? Why or why not?

6. Creating (Synthesizing)

1. If you were to explain the lessons of Surah Al-Haqqah to your friends, how would you make it relatable for them?
2. What creative activity (like a poem, poster, or story) could you design to share the message of this Surah with others?

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